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in the erection of this particular structure told me that the boards were made, and the materials brought to the spot, set up and fastened together—with grapevines instead of nails—all in 10 days. This hot house was used by the Laksafáski,[83] who are the tástánágálgi—in this town equivalent to the Deer clan. It was afterwards burned to the ground and has never been replaced, though the foundation, including the location of the large center post and the circular outline, was traceable when I visited the Pakan tallahassee busk ground in 1912. At Tukabahchee its place is still theoretically marked, and a fire made for it annually, in a circular area about 50 feet in diameter northwest of the square ground.[83a]

The outdoors council ground or "big house," as it is known to the Creeks, has also suffered degeneration, though not to such a marked degree as the tcokofa. The best early descriptions are by Bartram, Swan, and Hawkins, and they are confirmed by allusions on the part of Adair and other writers. Hawkins says:

"Choo-co-thluc-co, (big house), the town house or public square, consists of four square buildings of one story, facing each other, forty by sixteen feet, eight feet pitch; the entrance at each corner. Each building is a wooden frame, supported on posts set in the ground, covered with slabs, open in front like a piazza, divided into three rooms, the back and ends clayed, up to the plates. Each division is divided lengthwise, into two seats; the front, two feet high, extending back half way, covered with reed-mats or slabs; then a rise of one foot, and it extends back, covered in like manner, to the side of the building. On these seats they lie or sit at pleasure." [84]

Swan's description is yet longer:

"The public squares, placed near the centre of each town, are formed by four buildings of equal size, facing inwards, and enclosing an area of about thirty feet on each side. These houses are made of the same materials as their dwelling-houses, but differ by having the front which faces the square left entirely open, and the walls of the back sides have an open space of two feet or more next to the eaves, to admit a circulation of air. Each of these houses is partitioned into three apartments, making twelve in all, which are called the cabins; the partitions which separate these cabins are made of clay, and only as high as a man's shoulders, when sitting. Each cabin has three seats, or rather platforms, being broad enough to sleep upon. The first is raised about two feet from the ground, the second is eight inches higher, and the third, or back seat, as much above the second. The whole of the seats are joined together by a covering of cane-mats, as large as carpets. It is a rule, to have a new covering to the seats every year, previous to the ceremony of the busk; therefore, as the

[83] Said by some to be a nickname for the Tellokogálgi; see p. 187.
[83a] Some further notes on the tcokofa will be found on p. 39.
[84] Hawkins in Ga. Hist. Soc. Colls., vol. III, pp. 66-68.

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old coverings are never removed, they have, in most of their squares, eight, ten and twelves coverings, laid one upon the other.

"The squares are generally made to face the east, west, north and south. The centre cabin, on the east side,[85] is always allotted to the beloved, or first men of the town, and is called the beloved seat. Three cabins, on the south side, belong to the most distinguished warriors; and those on the north side, to the second men, etc. The west side [86] is appropriated to hold the lumber apparatus used in cooking black-drink, war-physic, &c. On the post, or on a plank over each of the cabins, are painted the emblems of the family to whom it is allotted, to wit: the buffalo family have the buffalo painted on their cabin; the bear has the bear, and so on.

"Up under the roofs of the houses are suspended a heterogeneous collection of emblems and trophies of peace and war, viz: eagles' feathers, swans' wings, wooden scalping knives, war-clubs, bundles of snake-root war-physic, baskets, etc.

"Such posts and other timbers about the square as are smooth enough to admit of it, have a variety of rude paintings of warriors' heads with horns, horned rattlesnakes, horned alligators, etc.

"Some of the squares in the red or war-towns, which have always been governed by warriors, are called painted squares, having all the posts and smooth timber about them painted red, with white or black edges. This is considered a peculiar and very honorary mark of distinction. Some towns also have the privilege of a covered square, which is nothing more than a loose scaffolding of canes laid on poles over the whole of the area between the houses. Whence these privileges arose, I could never learn; and it is a doubt with me if they know themselves.

"Travelling Indians, having no relations in the town, often sleep in the public square as they are passing on their journey. This is one of their ancient rites of hospitality. And poor old men and women, suffering for want of clothes, are entitled to sleep in the hot-houses of the town they live in, if they please.

"The square is the place for all public meetings, and the performance of all their principal warlike and religious ceremonies.

"If a man dies in the town, the square is hung full of green boughs as tokens of mourning; and no black-drink is taken inside of it for four days.

"If a warrior or other Indian is killed from any town having a square, black-drink must be taken on the outside of the square; and every ceremony in its usual form is laid aside until satisfaction is had for the outrage.

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[85] This should read "west side" unless the square Swan is describing was different from all others except that of the Alabama.

[86] Or east side (?); see preceding note.